

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“Seek not to counsel the Lord, but to take counsel from his hand. For behold, ye yourselves know that he counseleth in wisdom, and in justice, and in great mercy, over all his works.” BOOK OF MOR-MON, JACOB 4 : 10.

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“SEEK AND YE SHALL FIND”

PRESIDENT HEBER J. GRANT

FOR YEARS my wife had been seeking to learn the parentage of her great-grandfather, Gideon Burdick. Seven generations of his family were represented in the Church, but back of him she could not go. She followed every clue, but could not even obtain the name of his father.

Since he had been a soldier in the Revolutionary War, it was hoped that the official records at Washington D. C. might furnish the needed evidence. But these showed that there were two Gideon Burdicks serving in the American forces at that period, and this made the task of identification still more difficult.

Some years ago Mrs. Grant and I visited Washington and consulted the archives of the pension bureau. She found on file there the application of Gideon Burdick for a pension. Examining it, she found that his age as there given corresponded with that of her own ancestor. He spoke of himself as being from Ohio, and one of the witnesses who signed the application proved to be Hyrun Winters, Gideon's son-in-law, and her own grandfather.

Since his birthplace was now known to be in Rhode Island, the task that remained was to trace him back to his family connection in that state.

After more search Mrs. Grant learned from a letter that a Mr. Harcourt was compiling a genealogy of the Burdick family. She wrote immediately to his address, only to receive a letter from his daughter which said that he had died ten years ago, and the manuscript had now gone out of the hands of the family, and she knew nothing of it.

This seemed to be another wall to stop us—one which we could not get past. But my wife said: "I will not stop there." She wrote to the postmaster of the place where Mr. Harcourt lived and asked him to deliver her letter to any one of the Burdick name.

The letter was handed to Dr. Alfred A. Burdick, who lived only a short distance from the Post Office. He answered immediately, saying that he had the Harcourt manuscript and was still compiling Burdick genealogy, with the intention of publishing it in book form. He said that he had the record of the whole Burdick family down to Gideon, but nothing of his family, for the latter seemed literally to have dropped out of sight when he moved westward. "Send me," he wrote, "all the information of Gideon, and I will send you all you want to know about his ancestors."

This was done, and he very kindly sent to her an account of the forefathers of Gideon Burdick, giving her permission to make such use of it as she saw fit. In this way she succeeded in securing a complete copy of the information she had sought after so long, which definitely linked her people with the Rhode Island family, back to the first of the name in America.

I afterwards learned, through a letter from Dr. Thomas A. Clawson, Jr., who was studying medicine in Baltimore and called upon Dr. Burdick, the following story of the Burdick family:

Years ago William M. B. Harcourt and Dr. Alfred A. Burdick began compiling a genealogy of the Burdick family. A great store of information was collected and systematically arranged, with the intention of publishing it.

At this point Mr. Harcourt died, and a cousin of Dr. Burdick obtained possession of the manuscript and carried it off with him to New York. At first he thought of publishing it, but several years later he wrote to Dr. Burdick, saying that if the latter would pay the freight he could have the manuscript. Dr. Burdick, however, indignant at the other's action in taking the manuscript away, did not answer, even when the other threatened to burn the lot.

So the cousin ordered the janitor to carry all those precious papers down into the basement and burn them. For some reason the janitor failed to do this, and when the cousin discovered this some time later he packed up the whole set and shipped them off to his brother. But the brother had no room for them in his house, and consigned them to his back-yard. There they lay for months, exposed to rain and sun, with no one knowing just what to do with them.

The brother's wife died, and Dr. Burdick attended the funeral. Here he learned of the whereabouts of the manuscripts and he was told that he could have them if they were of any value to him. He took them home, and fearing they might again get out of his

possession, copied them over book by book. Many parts had already been destroyed by the exposure, but, on examining the whole carefully, he was happy to find that practically all the important entries were preserved.

From that time to the present he has continued his research, adding to his information.

While in Washington last December Mrs. Grant and I made a special trip to Baltimore to meet this gentleman who had so courteously assisted us. When we arrived he was not at his office nor at his home. But we were assured he would call at his office before going home for the night, so we waited.

After we had waited about two hours he came. He recognized us from the pictures we had sent, and extended both hands in greeting. Taking us into his inner office, he showed us volume after volume of genealogical data that he had gathered, bearing upon the history of the Burdick family and others. "On this subject," he said, "I am willing to sit up and converse with you all night."

He had twenty manuscript volumes of Burdick material systematically arranged. Four of these were found to contain the direct line of Gideon. Dr. Burdick graciously tendered us this information to copy and use as we saw fit. I offered to have a stenographer go to his office and make a copy, or to obtain a photostat duplicate. But he put the books in my hands, saying: "I can trust you with these, President Grant, for I know they will be safe in your hands."

Typewritten copies have now been made of the entire set, and one of them has been returned to Dr. Burdick. Additional information has been gleaned from our own Genealogical Library, and from the family history, to supplement his compilation.

It is hoped that all of this is interesting, not only to Mrs. Grant and to me, but to all who are seeking their own genealogies, as a testimony of how the Lord is working amongst His children outside the Church, and as an inspiration to leading men of the Church as well as to the leading men in stakes and wards of the Church to earnestly continue their own research. "Seek and ye shall find."—From the *Utah Genealogical and Historical Magazine*, April, 1928.

ENGLAND'S RELIGIOUS CONTROVERSY

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

(Concluded from page 246)

STUDENTS OF ECCLESIASTICAL HISTORY know that the Church of England came into existence following the reformation under

the leadership of Luther, Melancthon and others, and that Parliament provided for the creation of that church. The church now admits and proclaims the fact; and that being so, the question of authority in the Church of England, priestly authority, has been discussed time and again.

This same Lord Halifax, Viscount Halifax, was the one who figured as the chairman of the Church Union organization in the year 1896, when Mr. Gladstone, the eminent statesman, assisted him in the interests of peace in bringing the matter to the attention of the Pope of Rome and in praying that the Pope would recognize the validity of the priestly orders in the English Church. Pope Leo XIII gave the matter consideration, appointed committees to report thereon, and then issued his encyclical letter announcing the decision. I quote exactly from page four hundred and five of the Great Encyclical Letters of Pope Leo XIII, issued by authority:

Wherefore, strictly adhering in this matter to the decrees of the pontiffs, our predecessors, and confirming them most fully, and, as it were, renewing them by our authority of our own notion and certain knowledge, we pronounce and declare that ordinations carried out according to the Anglican rites have been and are absolutely null and utterly void.

A QUESTION OF AUTHORITY

Now the question arises: Why did the English Church, through the Church Union organization, make any such appeal to the Church of Rome if it had any assurance whatsoever that it possessed authority in the Holy Priesthood? Think for a moment what else the Catholic Church could have done. The Roman Catholic Church has been consistent throughout. That church would have stultified itself had it given any other reply, because it makes the claim that it does possess the authority of the Holy Priesthood by direct descent from the Apostles of old. With that claim Protestants take issue, and a rational interpretation of history may give rise to serious questions, which, if followed, may lead to the conclusion that the claim is not sound. But the Catholic Church makes the claim, and to be consistent therewith that great church cannot recognize any other body, particularly any of the Protestant or dissenting churches, as possessing such authority.

NEED FOR AUTHORITY RECOGNIZED

This matter has been made clear—that the churches recognize the need of authority that is greater and higher than any that man can originate for himself. Could it be otherwise? Men may form organizations of their own here upon the earth, may prescribe rules, regulations, forms, constitutions and by-laws for the government of the members, and the aim and purpose of those

organizations may be commendable; but, is it possible that men can get together in any kind of assembly or act singly and originate an authority that is to be acknowledged in the heavens?

The claims set forth by the Church of Jesus Christ of Latter-day Saints are plain and simple, to the effect that such authority is absolutely essential, and, moreover, that it has been revealed from heaven to the earth in these days in which we live. The Catholic Church has been widely criticized for its exclusiveness, for setting forth the claim that it is the only church possessing the authority of the Priesthood by descent. But why such criticism? If the claims of the Catholic Church were true, most assuredly it would have to be exclusive. Exclusiveness may not imply intolerance. The Church of Jesus Christ of Latter-day Saints proclaims toleration of all religious beliefs, I repeat, and yet it is exclusive; for we set forth the claim that the authority of the Holy Priesthood has been restored to earth again by direct revelation from the heavens, and that it is established in this Church which was founded by revelation.

No man, church or other organization of men can originate the authority and power of the Holy Priesthood, or any power that shall be effective in ordinances to count beyond the veil.

The latest encyclical issued by the present Pope of Rome has given rise to very much discussion, because therein he affirms again the exclusiveness of the Roman Catholic Church, and declares that it is the only church in which the power of the Priesthood is in existence to-day. Dissenting bodies have leveled shafts of criticism, oftentimes tipped with extreme bitterness, at the Pope for such a declaration, but I think those critics are acting unwisely, and seemingly without understanding. They have not studied the subject as they should, because, I repeat, the Catholic Church would not be consistent with itself were it to yield in the least its claim to exclusiveness—nor would this Church, the Church of Jesus Christ of Latter-day Saints, be consistent were it to claim that all other churches, with which our members may be on most friendly terms, by the way, possess the authority of the Holy Priesthood which was restored from the heavens to the earth by direct angelic ambassage.

There is at present a great war of the churches in progress, and some prophets of evil predict disastrous events; yet the movement for church unity is being pushed and urged, and much effort has been made to bring the dissenting churches together, the non-conformist churches, and the effort then would be to bring them into communion with the Episcopal Church, and the Episcopal Church, according to the declaration of some of England's leading prelates, is headed toward the Roman Catholic Church.

The conditions in England, by the way, foretell, according to the judgment of many, disestablishment of that church, so that it shall no longer be the church of the state; and some outspoken clergymen have declared that it would be well, as the church would then be freed from the domination of Parliament, and could do as it liked. But they seem to forget for the moment—for when this matter is brought to their attention they change their expression—that disestablishment means disendowment. Once disestablished, the church could not claim its share of the tithes that are still collected in England, and of the other taxes that are laid upon the people. Such a movement is towards the unity of churches, outwardly speaking.

How can we reconcile these two facts—that at present there is a strong movement toward bringing about the union of the Christian churches or denominations and also that disruption is in sight? I think we may realize that some great changes are taking place and that others are about to take place in these churches. We must regard the present time as an epoch-making one, and the events as being far-reaching in their importance.

A PEACE CELEBRATION THAT WAS NEVER HELD

I call to mind that in the matter of promoting peace among nations many organizations in this country and in other lands have been working for years, but their efforts became particularly earnest and strong in the years 1912 and 1913. Toward the end of 1913 the American Peace Conference was held in Richmond, Virginia. I was honoured with an appointment as delegate from the City of Salt Lake and the State of Utah and was present at the proceedings. Therefore, I speak to you from personal knowledge. Much was done there in laying out the proposed program of celebration for the following year. A great banquet was to be held on Christmas Eve, 1914, in the City of Ghent, Belgium, where just one hundred years before, on Christmas Eve, 1814, the treaty of Ghent had been signed, by which treaty peace had been established among English-speaking people, and that peace had endured throughout the century. Elaborate plans were laid for celebrations to follow—a great one on the 15th of February, which was the date of the ratification of the treaty. There were to be celebrations in all the states and in all cities and towns, villas and hamlets of the states, but all were to start with the great memorial banquet to be held at the City of Ghent on Christmas Eve, 1914.

Those preparations for demonstrations in favour of peace were well under way for the Christmas Eve celebration and for the memorial services that were to be held later. But August, 1914, came between. It was then that the pent-up thunder broke. It was then that the lightning flashed—lightning and thunder that kept the world in a state of turmoil and flame for four bloody

years, and the celebration at Ghent has never been held, for the very building in which it was to have been observed fell a prey to the ruthless invaders of Belgium. That was just on the eve of the outbreak of the greatest war of all history—that great preparation for the celebration of peace.

The most vigorous effort that has ever been made to bring about a union of the churches, the Christian sects, is now in progress. Are we on the eve of an eruption in matters pertaining to the churches? Those who claim to be able to see into the future regarding facts, learned men, theologians and scholars, declare that a great crisis is at hand, and this cannot fail to be of interest to the Latter-day Saints. We are students of ecclesiastical history and we acknowledge the hand of the Lord in all the great changes that have been brought about. We proclaim our philosophy to the world in plain and simple terms, and hold that there has been no unbroken descent of Priesthood from the days of the ancient Apostles, but that there has been a great apostasy, even as had been foreseen and foretold, and that the only way by which the Priesthood or power of God could be made again operative upon the earth was through restoration. There are but two churches on the face of the earth to-day claiming to possess the Holy Priesthood, that is authority given of God to speak and to act in His name—the Roman Catholic Church, claiming such Priesthood by descent, which claim, I repeat, has been rejected on the basis of inconsistency, and the Church of Jesus Christ of Latter-day Saints, claiming that Priesthood by restoration.

I bear witness to you, to myself and to the world that this is the Gospel of Jesus Christ; that what the world calls "Mormonism" is the embodiment of the teachings of the Lord Jesus Christ, coupled with the authority to administer in the saving ordinances of His Gospel, and thus to bring men to repentance, salvation and exaltation, if they will.

May we be able to understand these principles and to walk in the light, the light that illumines the mind of man, the soul of man, that lighteth the race of men, and that will guide them aright if they will but follow that light, I humbly pray, in the Master's name. Amen.

HAPPINESS is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness and keeping all the commandments of God. But we cannot keep all the commandments without first knowing them, and we cannot expect to know all, or more than we now know, unless we comply with or keep those we have already received.—JOSEPH SMITH.

THURSDAY, APRIL 26, 1928

EDITORIAL

GENERAL CONFERENCE REFLECTIONS

THOUSANDS OF TRUTH-LOVING MEN AND WOMEN from unnumbered walks of life, from all parts of a great continent and from far countries, eagerly pressing into the great Tabernacle and near-by buildings, earnestly thronging the spacious Temple Square and streets close by, thankfully attending general sessions and scores of special meetings, attentively heeding the counsel and helpful guidance there given—such is the mental picture stimulated by reading reports of the Ninety-eighth Annual Conference of the Church of Jesus Christ of Latter-day Saints, which reports have reached our desk.

At any one of the six general sessions, which covered a period of three days, were to be seen most of the twenty-six General Authorities of the Church. The senior in point of service has been a member of that elect group nearly forty-six years; the junior less than three years. A majority of them were not there twenty-five years ago; but their predecessors, equally fitted to serve, were in their places.

Earlier knowledge has made the onlooker aware that those twenty-six General Authorities were recognized leaders in the vocations of their choosing before they accepted calls to the service of the Master. Among their number are eminent educators, brilliant orators, gifted writers, successful lawyers, business men of integrity and ability, statesmen recognized world-wide, progressive farmers and able engineers. They left remunerative practices, prosperous businesses and enjoyable vocations, little counting the cost, to enter voluntary service of God and man.

An observer capable of judging character by countenance would be impressed with a decided firmness expressed in them—a firmness typical in men of unwavering conviction—men who compromise not a hair's breadth with error, men who are able to withstand turbulent storms of opposition, able to maintain rights before the highest tribunals—men, indeed, who have done so. And yet such an observer would see men in whom all the finer feelings are apparent—feelings characteristic of those who engage in helpful service, who give kindly guidance and who exhort their fellows to good works and lead them into ways of righteousness with an admixture of just and merciful admonition kindly administered.

Their personalities are different and distinct; they are capable of forming strong opinions, but still harmony prevails among their number.

A like body of men has held the guiding reins of the Church of Jesus Christ of this dispensation for nearly a century. Many have been endowed by Nature with such ability and personality that their services, while yet they lived, seemed indispensable to the welfare of "Mormonism"; and yet when their earthly missions have been completed, others have been ready successfully to take their places and serve the needs of the time. In such manner has the body changed gradually, yet completely, more than four times in less than a century; but neither the presence nor absence of any man or group of men, either within or without the Church, has been able to check its rise and growth, nor rob it of its vitality.

Now to turn from the General Authorities and view the mighty congregations, representatives of more than half a million men and women within whom burn testimonies of the latter-day restoration—they have left farms, families, businesses and professions; some live near by; others have traveled thousands of miles; recent converts and those of the fifth, sixth and seventh generation in the Church are among their number; some have attended a hundred and more such gatherings; others are witnessing the glorious spectacle for the first time—but of the assembled body this is characteristic: They have a definite purpose in life; they experience joy and satisfaction in living; they cherish ideals and practices far above the worldly standard.

The ranks of these are changing also; the majority of them were not present on the similar occasion twenty-five years previous; death continually takes its toll; but the children of the deceased and those who, convinced by their words and deeds, have joined the ranks, not only fill up the vacant posts, but are rapidly strengthening and increasing the number.

Always the same truths are spoken at such gatherings; always the same spirit prevails; the needs of the soul of man are abundantly satisfied. The pure and undefiled word of God, applied to the needs of the day, directed by a living prophet of the Lord, makes up the bounty of the feast.

And all who view such regularly recurring scenes, with their ever-increasing energy and vitality, are impressed with this thought: The motivating force of "Mormonism", which is the Gospel of Jesus Christ, is not man-made, but God-given.

RICHARD L. EVANS

THE RICHES OF A KINGDOM or nation do not consist so much in the fulness of its treasury as in the fertility of its soil and the industry of its people.—BRIGHAM YOUNG.

LONDON CONFERENCE

MANY INQUIRERS AND MEMBERS of the Church foregathered at the Surrey Masonic Hall to attend the Spring Conference of the London District on Sunday, April 15th. Mission President John A. Widtsoe and Sister Leah D. Widtsoe were in attendance from the Liverpool office. District President Clinton L. Mills and the following missionaries were also present: Elders June E. Bartlett, Harold W. England, Robert Dell Buchanan, George W. Romney, Milford A. Piggott, James H. Cantwell, Lester D. Fisher, Joseph F. Parrish, J. Willard Harmon, Wilford N. Hemmert, Joseph A. Anderson, Elmer D. White, Griffith Ronald Carter, Amos B. Robinson and Zenas W. Bennett; also Alexander J. Bryan, President of the Norwich District.

The time of the morning meeting was occupied principally by members of the Aaronic Priesthood, who centered their remarks around the "Fourth Article of Faith", which sets forth the essentiality of faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost. President Widtsoe touched upon this theme and spoke further on the Book of Mormon truth gem: "Men are, that they might have joy."

Marked advancement in many phases of missionary endeavour was made apparent by the District President's report. During the past six months 20,718 hours have been spent in missionary work, of which 2,983 hours have been devoted to tracting. Copies of the Book of Mormon numbering 126, books and pamphlets 1,428, tracts 88,770, have been distributed. Missionaries and resident members spoke briefly during the day; among them being Elder Ralph J. Pugh and Elder Andre K. Anastasion, both residents of London, and Elder Quentin Q. Cannon, recently released from the Swiss-German Mission. Sister Widtsoe dwelt upon the threefold nature of man—physical, mental and spiritual—and told of the requirements of each, and how the Gospel of Jesus Christ provides for them.

In his final remarks at the closing session of the conference President Widtsoe cited as foundation stones of the Church of Jesus Christ of Latter-day Saints the following: faith, virtue, knowledge, temperance, patience, brotherly kindness, godliness, charity, humility and diligence. Guided by such basic principles, he said, this Church could not do other than upbuild its members.

The special musical numbers of the conference were deserving of commendation. A Priesthood meeting and meetings of the auxiliary organizations convened between the larger gatherings. The missionaries met at District headquarters, 22 Doughty Street, under the direction of the Mission President, on Monday, April 16th. Reports of the conference appeared in many London daily newspapers.

JUNE E. BARTLETT, District Clerk

BOOK OF MORMON STUDIES*

The Sea Journey: "When Nephi had finished the ship all the company went on board and at once put out to sea. The vessel was then driven by the winds towards the promised land. After they had been sailing prosperously for a number of days the hearts of Nephi's brothers and of the sons of Ishmael and others grew merry and in their merriment they forgot the Lord. They danced and sang and became very boisterous and rude. Nephi reproved them. This opened the old sore. They said they would not have him for their ruler, but would do as they pleased. Then they seized him and bound him, hands and feet, so tightly that he suffered a great deal.

"The result was that the Lord was angry at their wickedness, and the Liahona ceased to work. A heavy storm arose; a head wind drove them back upon the waters; the waves threatened to engulf them, and they were all in danger of being drowned. For three days the rebels continued stubborn in their anger; during that time they would not loose Nephi, and every one who pled for him or spoke in his favour was threatened with like tortures. But at last, on the fourth day, the danger grew so threatening that they released him; but his legs and arms had swollen so greatly by reason of the way in which he had been tied that he could scarcely use them. Notwithstanding his great weakness and sufferings, as soon as he was loosed he took the Liahona and in his hands it began to work. Then the wind fell; the storm ceased and there came a great calm. Nephi took charge of the ship and guided it without further trouble to the promised land."†

The Promised Land: "When Lehi and his people reached the promised land and disembarked and pitched their tents, they acknowledged that the Lord had indeed fulfilled His promises unto them. He had guided them through the wilderness, and had enabled them to construct a vessel in which He had brought them safely across the mighty breadth of ocean that extended from Arabia to the coast of what is now called South America. The Prophet Joseph Smith, in speaking of their place of landing, said it was on the coast of the country now known as Chili—a country that possesses a genial, temperate and healthful climate. They then prepared the ground and put in all the seeds that they had brought with them from the land of Jerusalem. They found the soil admirably adapted for agriculture. Their seeds grew and yielded good crops and they were blessed with abundance.

"In exploring the wilderness after their arrival they found animals of every kind—the cow, the ox, the ass and the horse, the

*Lesson 10 of the Relief Society Course of Study—for use on the second lesson night in May.

†Deseret Sunday School Union Leaflets, February, 1896.

goat and the wild goat, and all manner of wild animals which were for the use of man; they also found ores of all kinds, particularly of gold, silver and copper. The animals they tamed for their use, and Nephi and his people raised large flocks and herds of animals of various kinds.”*

“The people of Lehi were so few in number that they were a quiet and solemn race, with few amusements, but with an oppressing sense of the vastness of the land which they occupied, and of their own insignificance. Nor was there entire peace amongst them, for Laman and Lemuel, with others, were still fractious and turbulent.

“In the course of time Lehi felt that his earthly life was near its close, for he was aged and in failing health. So he called to him his sons and daughters and the other members of his colony, and blessed them in the same manner as his forefather Jacob blessed his family before he died. Lehi also prophesied many things that should happen to his posterity after him, for he was possessed of much of the Spirit of the Lord. After he had done this he died and was buried.”†

QUESTIONS

1. Who was Zenos and why should we remember him?
2. What is the fate of those who fight against Zion and how is their fate foretold in the Book of Mormon? 1 Nephi, chapter 22.
3. Relate the important points of 2 Nephi, chapter 1.
4. Who was Jacob and what was Lehi's message to him?
5. What important prophecy was given to Joseph by Lehi? How has it been fulfilled?
6. What important events are told in 2 Nephi, chapter 5. What happened to the rebellious sons and why?
7. What are the main points of Jacob's teachings to the descendants of Lehi?
8. Is the mention of the horse in the Book of Mormon an evidence of its truth or its falsity, and why? Read the article on “The Horse in Ancient America” which follows.

THE HORSE IN ANCIENT AMERICA

THE STATEMENT OF NEPHI that horses were found on this [the American] continent by Lehi's colony when they came here has been used as an argument against the divine origin of the Book of Mormon; for, objectors have asserted that the horse was not known upon this continent until it was brought here by the Spaniards. In this way they have tried to prove the record to be false; but recent researches by scientific men have demonstrated beyond the possibility of doubt that America is the original

*Deseret Sunday School Union Leaflets, February, 1896.

†*Ibid.*

home of the horse, and that at certain periods it was occupied with horses of many and various forms. Remains of the true horse, as we have it among us at the present time, have been found all over the land.

Professor O. C. Marsh, whose patient and intelligent investigations have thrown a flood of light upon this subject, states that the true horse at one time roamed over the whole of North and South America. Nor do we believe that they had become extinct at the time of the coming of Columbus. It is asserted that the Spaniards found none of these animals in Mexico or Peru, but Sir Francis Drake saw bands of wild horses as he coasted along the shores of California and Oregon about 1579. Robert Dudley, Earl of Northumberland, published in 1630 at Florence, Italy, a book called *Arcano del Mare*. In it he states that Drake found that the savages of the country were very courteous and kind, and the land pretty fruitful, and the air temperate. He saw rabbits in great numbers, but with tails as long as [those of] rats, [saw] *many wild horses, with the more wonder because the Spaniards never saw horses in America.*

It is customary to account for the immense herds of American horses on the assumption that the Spaniards introduced them. But if Drake and his companions saw these horses as described by Dudley, they could not have been descendants of Spanish horses; for no Spaniards had penetrated that country or been within hundreds of miles of it at the time of its discovery by Drake in 1579.

Viceroy Mendoza, who succeeded Cortez by appointment of the Emperor Charles in the civil administration of the Spanish possessions, sent out Vasquez de Coronado to find the Seven Cities of Cibola, of the wealth of which the Spaniards had heard very wonderful stories. As early as 1540 he penetrated the country as far as the territory now known as New Mexico and probably into Arizona. He and his troops had horses; but even if they had lost or turned loose any, it is most improbable that in thirty-nine years they would have multiplied into large herds observed by Drake on the sea board, which, as we know, was at least five hundred miles away. Coronado had but few horses, would have had fewer brood mares and would have been apt to mention any loss of a large number of auxiliaries so essential to his expedition.—Deseret Sunday School Union Leaflets, February, 1896.

CHURCH-WIDE NEWS

MRS. RACHEL BENZEBI, manager of one of the large agricultural projects in Palestine, left Salt Lake City on Friday, March 30th, after studying agricultural problems in Utah, which, she said, are in many cases identical with those of Palestine, and

which were in large measure overcome by the "Mormon" Pioneers in the early reclamation of western lands. Mrs. Benzeli is a university graduate and holds many high degrees as an agricultural specialist.

NEAL F. MEARS, well-known genealogist of Chicago, made a brief visit to Salt Lake City during the latter part of March. Mr. Mears, who is genealogist for the Mark Hopkins estate, expressed his admiration of the Church Genealogical Library, which, he said, was the finest he had ever seen. Some libraries have more books, he stated, but for completeness of index system the Church library has no peer. Mr. Mears told of a course in genealogy that is being given at Mills College, and of contemplated courses at other large colleges.

FROM THE MISSION FIELD

Words from the Workers: In commenting by letter upon the recent M. I. A. contest day held in the Sheffield District, President Cecil B. Kenner has the following to say: "I have already been paid a hundredfold for the efforts spent. Our branches are full of the spirit of enterprise, such as I have never seen before; they are already looking forward to the next contests and are determined to do better in the efficiency requisites. To sum up the situation, I can candidly say that it is the thing needed to generate new life among those who are inactive, and to encourage the group of 'actives' to greater diligence. These qualities have made it a good paymaster. I have but one hope, and that is to see the affair develop in every District and finally develop into a Mission Jubilee."

Describing the surroundings and telling of the spirit manifest at a recent baptismal service held in the Welsh District, President Nathaniel E. Parry has written the following: "What could be a more picturesque setting for a baptism than a beautiful spring day—the birds singing, a crystal stream winding its way through little clumps of evergreens that inhabit the hill-sides of this land of green pastures, an old, whitened, slab-roofed mill standing off in the distance—the old grist mill that for many years has been the silent sentinel, witnessing baptisms of this kind, where man may come and be born of the water and then withdraw within the walls of a humble abode and be born of the Spirit! All Nature seemed to recognize the significance and solemnness of the occasion; there was nothing to disturb the peace of God."

Doings in the Districts: *Leeds*—A District M. I. A. meet was held in the Halifax Branch on Saturday, April 14th. Members representing the branch Mutual Improvement Associations engaged in vocal, instrumental and reading competitions. A fancy dress

parade was one feature of the occasion. The participants did credit to themselves and to the branches they represented. Awards were given to the winners of each event.

Liverpool—A lantern-slide lecture on history of the Church of Jesus Christ of Latter-day Saints and related subjects was given in the Nelson Branch on Saturday evening, April 14th, by Elder Richard L. Evans, assisted by Elders Rulon D. Barnes and William Fred Forsey.

London—A concert was given by the Harmony Club of the South London Branch on Saturday evening, April 14th. The Restoration of the Gospel was fittingly presented in song and story.

Norwich—A farewell social in honour of Brother and Sister Albert Brain, missionaries labouring in the Norwich District, was held in the Lowestoft Branch. Brother and Sister Brain have been released from regular missionary work to gather genealogical data.

Nottingham—A social gathering, featured by a concert and sketch, was given by the members of the Leicester Branch in the branch hall on April 12th. A large attendance, including many visitors, took part in the enjoyable evening's recreation. A social honouring Elder Lyman T. Nielsen, who will soon depart for his home in America, was given at the Imperial Hall, Nottingham, on April 18th.

Welsh—In a stream near the home of Brother Charles Jones of Plant Glass Mill, Llanover, a baptismal service was held on April 10th, at which three persons were baptized by President Nathaniel E. Parry and confirmed by Elders David M. Davis, Robert L. Bradford and President Parry. A farewell social was given at Cardiff on April 4th in honour of Elder Hilliard L. Rose, prior to his departure for the Birmingham District.

Branch Conferences: Of the Bradford Branch, Leeds District, on April 15th. "The Resurrection" was the key-note of the conference. Elders Merrill Sandberg and James O. Hawkins were in attendance.

Of the Eastwood Branch, Nottingham District, on April 15th. "Why I am a 'Mormon'" was the theme developed in the morning meeting. President Waldo L. Osmond, Traveling Elders Rulon W. Stevenson, E. Anthon Clayson and resident Elder George W. Hart were the speakers. A fair and comprehensive report of the conference was given in the *Eastwood and Kimberley Advertiser*.

Of the Glasgow Branch, Scottish District, on April 15th. The first session was devoted to a treatment of "The Latter-day Saints and the World." Speakers at the evening meeting included District President William Cooke, Branch President John Hunter and resident Elders William A. Foote and George N. White. Sister Isabella Blake reported conditions in the branch Relief Society.

Of the Middlesbrough Branch, Newcastle District, on April 15th. "The Life of Christ" was considered by Sunday School members. Elders Richard L. Bird, Jr., Charles C. Hill, A. Wesley Davis, Seth T. Shaw and Harold H. Blackmore spoke during the day.

Of the Poutlanfraith Branch, Welsh District, on April 8th. "Prayer" was the main topic of discussion, and the speakers centered their remarks upon the benefits derived from diligently seeking communion with God. President Nathaniel E. Parry and Elder Clifton G. M. Kerr were in attendance.

Of the Rochdale Branch, Manchester District, on April 15th. "The Law of Tithing" was dealt with in the Sunday School session. The speakers were President Kenneth A. Nielson, Elders J. Rulon Doxey, John L. Liuton, Earl D. Hone, Wendell V. Bramwell, Sister Jane Woodhead and Brother Arthur Fittou.

Of the Sparkbrook Branch, Birmingham District, on April 15th. The conference was marked by a record attendance. Sunday School children dwelt upon "Prayer." President Heber J. Matkin and Elders Kenneth H. Smith and Arthur T. Coleman attended.

Of the Stroud Branch, Bristol District, on April 15th. "Spiritual Gifts" was the main topic of the morning meeting. President Alma C. Tranter, Elder Frank S. Cragun and local Brother Arthur R. Fletcher delivered discourses at the evening session.

Arrivals and Assignments: The following missionaries arrived in Southampton on April 20th aboard the *Leviathan*; they have been thus assigned:

For the British Mission: David A. Buchanan, Salt Lake City, Utah, to the Ulster District; Elmout H. Crawford, Paris, Idaho, to the Bristol District; Kendall H. Curtis, Hyrum, Utah, to the Leeds District; Harold K. Richmond, Salt Lake City, Utah, to the Nottingham District.

For the German-Austrian Mission: S. Rhead Richards, Salt Lake City, Utah.

For the Swiss-German Mission: Howell Q. Cannon, Salt Lake City, Utah; Thomas Bowering Woodbury, Salt Lake City, Utah.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF

LATTER-DAY SAINTS IN GREAT BRITAIN